Numb. 1591

The Daily Gazetteer.

FRIDAY, JULY 25. 1740.

No. 1589.

SOLITUDE is that State which those who are best acquainted with Human Nature, think the hardest to be borne. I believe very few have question'd this Truth, especially after they have been instructed therein by Experience. To say the Verity, there cannot be a more severe Trial of an ordinary Person's Patience, than to leave him long with himself. The Reason of this only appears, if we vouchsafe the Matter ever so little Consideration. For is it not clear, that, generally speaking, the Thoughts and Labours of Men are regulated by the Objects they see, or the Discourse they hear? and thus moving altogether according to the Direction of inferior and exterior Things, they are by long Habit made incapable of thinking, either of their own or of Beings of a superior Nature. To see therefore that a plain ordinary Person should support Solitude chearfully, is as ridiculous as if you would put him upon Diving, Flying, or whatever else carry'd him into an Element different from that in which he was accustom'd.

The ancient Hermits, and those Philosophers who have affected to seclude themselves from the World, always pretended to speculate on the most sublime Objects, and to employ themselves either in a Kind of Patrick Devotion, or in Mysterious Inquiries into the hidden Recesses of Nature. And such of them finally quitted Society thro' an eager Inclination to those Employments usually succeeded, and became famous for triumphing over most of the Vices incident to Mankind, and for very enlighten'd Understandings. Neither is there any Thing in this strange, improbable, or at all superior to Nature. For the same Causes which to the Herd of Mankind render Solitude so tedious and tormenting, to Minds of another Cast make it both pleasant and profitable, inviting and instructing. Hence it is that great Discoveries in Mechanick and Common Arts are made by Recluse to busy Men, who have had their Parts sharpen'd by Practice, whereas in all the superior Sciences we are indebted for the many Improvements made in them to Lovers of Solitude, Men of a refin'd and contemplative Genius. By this Mixture of Tempers the All-wise Ruler of the Universe has provided for the general Benefit of the Species, and for the full employment of all Kinds of Spirits.

These Considerations help us to explain also that Propensity which all Deceivers, Impostors, and False Prophets, shew to these Retreats. For since the true Men love Solitude, such as would pass for Sages must of course affect it; and if Men really inspired dwelt in Deserts, and preached in Fields, those who pretend to Inspiration will repair to Fields also; and imitating those Preachers in Exteriors, will from thence take Occasion to delude the Vulgar into an Opinion, that the Groves and Commons are Places peculiarly holy, and themselves indued with Spirit from above. There have been in all Ages both Sorts of People; that is to say, there have been good Men, Lovers of Retirement, who spent their Days in the Improvement of their Intellectual Faculties, and in giving Light to Mankind; and there have been also lewd Pretenders to Divine Commissions; Artful Cheats, who withdrew that they might have Leisure to study their Impostures; and Men of Fraud, who by seeming to love would suggest their Possession of those Virtues which are peculiarly the Growth of Solitude. Wise Men, therefore, who never judge by Appearances, allow nothing to the Love of Retirement, unless it appears to have some Meritorious Motive. They do not even, with the Vulgar of the Learned, condemn in the Lump all Hermits as Impostors, all Monks as lazy, inactive, luxurious Drones; neither, with the Votaries to Superstition, credit every Pretender to extraordinary Sanctity, every high conceited Claimant of Inspiration, or every hot-headed Man who qualifies himself qualify'd to refine on the Gospel, and set up himself for a lesser Legislator, a Restorer of the Reformation, and Nobody knows what. They take every Thing in its Circumstances into their Consideration, and decide on the Whole, not from the View of a Part, set either in a strong or false Light.

But tho' a long and lasting Solitude be so incompatible with the Tempers of most Men, yet grave and solid Tempers can not only bear with it sometimes, but also naturally delight in and require it. We all know how pleasant after the Fatigue of the Day we find an Evening Refreshment with a Friend. Of the same Nature, tho' more exquisite, are the Enjoyments which Men have in communing with themselves, and therefore such as never acquaint themselves with Solitude certainly miss the greatest and most noble Pleasure of which our Nature is capable. A Satisfaction so much the more estimable for that depending on ourselves it is the less liable to Accidents, requires no mighty Pains, no troublesome Preparations, begins at our Will, and ends when we please. An Employment, which in some measure anticipates our future State, and gives us an Idea of the Occupations of an unbodied Spirit. Then we know no Limitation, feel no Restraints, suffer our Thoughts to roam throughout, and even beyond the Limits of the Universe, recall past Years, nay past Ages, or suffer a probable Train of unhappen'd Events to pass before us in Review. Thus engaged, we discern the Dignity of our Nature, and the Capacity we have of exalting it and qualifying ourselves for a State infinitely more elevated than that of the greatest or of the wisest Mortal. Such are the Pleasures of occasional Solitude, and sure they are sufficient to engage a Man of Sense and Judgment to court them as often as he conveniently can.

Those who fansy that Solitude is naturally productive of Melancholy, and who can never disjoin the Ideas of being alone and being uneasy, have never had a true Notion of the Requisites to Solitude. As a Man cannot frequent publick Places without a competent Stock of good Sense, good Manners, and good Breeding, so it is absolutely impossible that a Man should ever have a Taste for Solitude, I mean occasionally only, without Judgment, Learning and Experience. If a Person is so needless (or which rarely happens) is so unfortunate as to want a Power of comparing, discerning and reflecting on Events; if a Man never had an Education which qualify'd him for Study, or is not old enough or observant enough to make his Memory serve him instead of Books; then it is in vain to think of relishing Solitude. A Man without Teeth might as well pretend to pick Bones; but where these Qualities are not wanting, questionless the withdrawing now and then from the common Business of Life, and in Silence and Solitude looking into ourselves, is equally useful and entertaining.

It would be no difficult Task to enumerate many Uses consequent from this Practice; to avoid Prolixity let us state only a few. In the first Place, Man is his own ablest Tutor, Solitude obliges us to meditate, Meditation is the direct Road of Knowledge. Reading acquaints us only with the Opinions of others, Meditating shews us things as they are in Nature, or at least appear by the Light of Reason; much Reading may make a Scholar without Judgment, much Thinking, a Scholar without Books. In the next, it is a strong Guard to Innocence; a Person who is afraid of Solitude must be afraid of Sin. A Man cannot be alone without examining himself, and this Examination, in case he is a bad Man, must produce such Accusations as will quickly compel him either to abandon his Vices, or to lose all Relish for Solitude. Thirdly, it is the most expeditious Way of knowing the World. For as we frame a better Conception of the Form and Extent of *London* by looking on a good Map or Prospect of it than we could by running up and down in, so, in respect to the Moral World, Consideration and Reflection will do much more towards forming a true Notion of it than Company and Conversation. What farther Recommendations then can be requisite to a Practice which tends to make Mankind wise, good, and every way valuable in Society.

That *Solitude* may be made pleasant, and such Retreats as these Recreations, to Men of Sense and ingenious Spirits, may appear from hence. The thing which gives Life and Lustre to the most diverting Books is the entering into Human Nature, and painting the Passions from the Heart. This is the secret Charm in *Don Quixote*, *Montaigne's Essays* and the *Tatlers*. In Solitude every Man may be this way his own favourite Author, and may make more Discoveries in human Nature in one Week's Inspection of his own Breast, than in Years by pursuing what has been described and described by others. But it may be objected, that a Man cannot be delighted with the View of his own Foibles. For either he must perceive them and so mend them, or else he must be partial towards them, and then he cannot discern their Folly. But Reason and Experience disprove this. Indiscretions, Failings, Slips, &c. are incident to Man as Man, and the very correcting some will lead a Man into others. Remarks on these are always full of Amusement, and the very best Memoirs become so by the frequent occurring of such Particulars. It is the Duty of every Man to endeavour to be as perfect as he can, but to think of arriving at Perfection is what never enters a wise Man's Head. Just as we use all Endeavours to live as long as we can, without dreaming of Immortality. The Observations necessary to this will imperceptibly give us the History of Human Nature.

R. FREEMAN.

HOME PORTS.

Portsmouth, July 23. This Morning early sailed from St. Helen's in the Boyn, Sir John Norris, with the Fleet under his Command; and a great Number of Merchantships with their Proper Convoy. Yesterday came into the Harbour the Victory, having lost her Head; as also did the Salisbury Man of War, Capt. Osborn, from Barbados. Wind N. E.

Deal, July 23. Wind N. N. W. Came down and sailed thro', the Three Brothers, Newman; and the San Fernando, Patterson, for Portsmouth. No Ship in the Downs.

Gravesend, July 23. Passed by the Clara Bertell, Burse; and the Angel Raphael, Winter, from Norway; the Duke of Cumberland, Harding; and the Carter, Malbon, from Virginia.

Arrived,

At Leghorn, the John, Sluys, from Hamburgh.

LONDON.

We are well assured that the Squadron at Brest under the Command of the Marquis d'Antin are not sail'd as has been reported, nor are they preparing to put to Sea.

Yesterday the Commissioners of Lieutenancy for this City, (by Commission under the Great Seal, bearing Date the 21st of June last) met for the first time at Guildhall, when Mr. John Archer was chosen their Messenger, and their other Officers continued.

Last Week Mr. Isaac Eeles Timber-merchant near Cuper's Bridge, Southwark, was married to Miss Bathurst, only Child of Mr. Bathurst, one of the Clerks of the Office of Ordnance; a very agreeable Lady with a Fortune of 6000 l.

On Tuesday last the Assizes ended at Bedford, before the Lord Chief Justice Willes and Mr. Justice Fortescue, when the three following Persons were capitally convicted, viz.

Luke Chambers, for entering the Dwelling-house of Thomas Crawley, and taking away several things of Value.

William Smith and John Maddin, for robbing George Arnold, Esq; on the Highway, and taking from him a Gold Watch, Chain and Seal, a Diamond Ring, two Guineas and some Silver.

Richard Fox, who was remov'd by Habeas Corpus from Hertford was try'd for breaking into the House of Mrs. Mary Thompson, Widow, and taking away a Trunk and about 2 l. in Money, and other things of Value; and cast for Transportation.

James Willes, Thomas Lovite, Stephen Pocock and Mary Hodgkinson, condemn'd last Assizes and repriev'd by Justice Page, are ordered to be transported.

And Elizabeth Simonds, an old Convict, is order'd to remain.

To the Author of the DAILY GAZETTEER.

SIR, Wednesday, July 23, 1740.

IN the *London Evening Post* of last Night, there is the following Paragraph:

'We hear several *Important Negociations* are carrying on at *Paris*, by the Potentates of the Theatrick 'Dominions of *Drury-Lane* and *Covent-Garden*, in 'order to engage a famous *French* Dancing Woman

July

'into their Alliance; but notwithſtanding all the 'Addreſſe of their *Plenipos, the French Lady*, like 'the *French Cardinal*, keeps to a *Neutrality*, till ſhe 'finds it *more for her Intereſt to break it.*'

The inſipid dull Fellow aims at Political Humour in this Paragraph. Were the Facts true, and his Application juſt, I think there can be found little or no Humour at all in them: But as they are falſe in every Particular, you ſhould deign to correct him a little for his Impertinence. The following Lines being Part of a Letter from Mr. *Rich* to a Friend, &c. will ſhew the Falſity of 'em.

Dear Sir, Paris, July 16, 1740.

'I reached *Paris* on Friday laſt, and the next 'Morning went with your Friend Mr. —— to pay 'a Viſit to *the Signiora Barberini*: And not to enter 'into the Particulars of our Treaty, I ſhall only tell 'you at preſent, that we have agreed and ſigned 'Articles, and ſhe ſets out with me for *England* in 'four or five Days. *I am, SIR,*

Your Obliged Humble Servant,

John Rich

N. B *This famous French Dancing Woman* happens to be *an Italian Beauty*, who greatly ſurprized *the French Nation* with her elegant Performances in the Opera at *Paris* laſt Winter.

Caſualties, Chriſtnings, and Burials laſt Week.

Burnt 1. Drowned 2, one buried at St. Mary at Rotherhith, and one at St. Paul Covent Garden. Found dead at St. Luke Middleſex 1. Hanged himſelf at St. John in Southwark 1. Kill'd at St. George Middleſex 1. Murdered at St. George Bloomsbury 1. Overlaid 1

Chriſtned	Males	136	Buried	Males	252
	Females	159		Females	255
	In all	295		In all	507

Increaſed in the Burials this Week 71.

Whereof have died,

Under 2 Years of Age	187	Forty and Fifty	49
Between 2 and 5	56	Fifty and Sixty	34
Five and Ten	31	Sixty and Seventy	24
Ten and Twenty	14	Seventy and Eighty	17
Twenty and Thirty	40	Eighty and Ninety	8
Thirty and Forty	47	Ninety and a Hundred	

High Water this Day at London Bridge.	Morning	Evening
	12 01	00 00

Bank Stock 142. India 158. South Sea 100 3-4ths. Old Annuity 111 1-half. New ditto 109 3-8ths without the Dividend. Three per Cent. 100. Seven per Cent. Loan 108 1-half. Five per Cent. ditto 90 3-4ths. Royal Aſſurance 92 1-4th. London Aſſurance 11 1-half. African 10. India Bonds 4 l. 18 s. Prem. Bank Circulation 5 l. 17 s. 6 d. Prem. Salt Tallies 1-4th to 1-half Prem. Engliſh Copper 3 l. 10 s. Welſh ditto 15 s. Three 1-half per Cent. Exchequer Orders 103 1-half. Three per Cent. ditto 96 1-4th. Million Bank 116. Equivalent 112. Lottery Tickets 5 l.

Lewes, July 18, 1740.

THE Gentlemen, Clergy, *and Freeholders of the County of Suſſex, are deſired to meet at the Star at* Lewes, *on Friday the 15th Day of Auguſt next, at Twelve of the Clock, in order to conſider of Two Proper Perſons in the* COUNTRY INTEREST *to repreſent them in the enſuing Parliament.*

AT the *Crown Inn* at Nuneaton, Warwickſhire, on Wedneſday the 13th of Auguſt 1740, at 4 o' Clock in the Afternoon, will be put up to Sale to the higheſt Bidder, by the Executors of Mr. Joſeph Perkins deceaſed, late of London Brewer, the Eſtate of the ſaid Mr. Perkins, ſituate in Chilvers-Coton, Warwickſhire, known by the Name of Cattle-Mill Farm, now let on Leaſe to Mr. John Mallabone for 49 l. per an. of which Leaſe there is near 10 Years to come; and alſo a Malt adjoining, now untenanted, formerly let at 31 l. per annum. For farther Particulars enquire of the ſaid Mr. John Mallabone, at Cattle-Mill Farm aforeſaid.

This Day is Publiſhed,

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The firſt Phyſicians by Debauch were made;
Exceſs began, and Sloth ſuſtains the Trade.
By Chaſe our long-liv'd Fathers earn'd their Food,
Toil ſtrung the Nerves, and purify'd the Blood.
But we their Sons, a pamper'd Race of Men,
Are dwindled down to Threeſcore Years and Ten.
Better to Hunt in Fields for Health unbought,
Than ſee the Doctor for a nauſeous Draught.
The Wiſe for Cure on Exerciſe depend;
God never made his Work for Man to mend.

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N. B. Some of the Apothecaries prepare a Styptick after the Preſcription of Helvetius, and uſe it in the Room of Dr. EATON's; but whoever tries both, will ſoon be convinced that Our's exceeds their's in all Reſpects, in a moſt eminent Degree.

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